The Bombay Guardian.

VOL. XXVII.—NEW SERIES.—No. 20. SATURDAY, JULY 16, 1881. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

July 24, 1881.—*Luke* XII. 13-31.

ONE of the company asked Jesus to speak to his brother and induce him to divide the inheritance with him. Instead of laying hold of the treasures of truth that fell from the lips of Jesus, he only thought how he could make the kindness and wisdom and personal influence of Jesus contribute to his own selfish ends. There are many at the present day who occupy themselves with Christ's religion with just such ends in view. Religion, like masonry, is a good thing if it will help a man to get on in the world, and a worthless thing if it does not do that. But Jesus replied, Man, who made me a judge or a divider over you? No such functions were embraced in his mission. This poor man had a grievance; believed himself to have been wronged, and because of this refused to take pleasure in the manifold blessings actually bestowed by providence. The world is full of grievous-mongers, complaining that something is withheld from them that they greatly need, and refusing to take account of unnumbered blessings bestowed upon them. What if a way could be pointed out to them of so looking at what they have as to find in it far more than the thing they are grieving about? This is Christ's way of helping men, and an admirable way it is. A man may recover the inheritance, about the loss of which he has been complaining so bitterly, and after all it may give him very little satisfaction. If people only knew that there was satisfaction to be had apart from all inheritances and acquisitions and accidents of earth, what a world of anxiety would be taken away from them.

Jesus saw an opportunity for putting in a word of admonition that might be useful not only to the man and his brother but to the rest. "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Did our Lord mean that the man showed a covetous spirit in seeking to get his share of the inheritance? Well, he meant this, that to allow oneself to be deprived of peace of mind because of such dispossession, would betray covetousness. Your life is not dependent on your worldly possessions. One of the Rothschilds was worth 45 millions stg.; *but he died.* His immense wealth could not prolong his life by a single minute. But Christ proceeds to show his meaning by a parable. The ground of a rich man brought forth plentifully, and he had to build larger barns to accommodate all the grain, meaning to dismiss all care and be happy in the consciousness of such ample provision for the coming years, "But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou hast provided?"

This man was a fool; he was a fool because he allowed himself to be swayed by self-preference. But how does his covetousness appear. His fields yielded a splendid harvest; is it not right for a man to receive and value what God bestows in his providence? He did not take away from any one; he simply took good care of that which God had bestowed upon him. But why had God given him that ample harvest? For himself alone? that he might lazily recline in the midst of his wealth and gratify his appetite? Not so. There was a law requiring him to love his neighbour as himself; he was not unacquainted with the Scripture which saith, Trust in the Lord and do good, and verily thou shalt be fed. God gave him this abundance, that as a steward he might bestow it upon those who needed it most. Covetousness made him unmindful of the neibouring poor. The Christian who gets promotion and an increase of pay in his secular calling, and looks upon it as simply an occasion for surrounding himself with new comforts and conveniences, shows that he is learning of the rich fool, instead of learning of Christ. "So is he that layeth up treasure for himself and is not rich towards God." Rich in faith; rich in the promises: rich in good works; with treasure in heaven where it is safest, and always available.

Our Lord then proceeds to bid his disciples not be anxious or concerned about food or clothing, but to walk by faith, recognizing God's interest in them and be assured that he will withhold no good thing from them that walk uprightly. The ravens and the lilies would read them some valuable lessons on this point. Could they by anxiety add any thing to their stature? if not, why imagine that they could extend their life.

"All these things do the nations of the world seek after," 30. This constitutes a very strong reason why they should conform, with men generally. Every body does it; who am I that I should not do it? I am a child of God, and he assures me that he will never forget me or my needs. "Seek first the kingdom of God"; with God for your King all things are yours.

WEEKLY REVIEW.

—ONE who has been for more than eleven years a Brahmo writes to us from Bangalore that he has been enabled by the grace of God to confess Christ publicly, and was baptized on the 8th of May by the Rev. B. Grater of the Basel Evangelical Mission. He is a nephew of the founder of the Brahmo Somaj in that place.

—WE have a letter from a gentleman who has had peculiarly good opportunities of knowing how far Native officials avail themselves of their position to obtain what they have no right to, giving instances of such injustice that have come under his observation. One of the instances relates to a Mamlatdar who, after the late famine, compelled the people under him to give Rs. 1300 for the restoration of a decayed temple to Hanooman.

—THE *War Cry* of May 26th contains a letter from Miss Booth, concerning her work in France. Much to discourage, but not discouraged. Congregations nightly increasing, sometimes disturbed by the roughs, but the Spirit of God mightily at work. The third page of each number of the *War Cry* contains reports from 80 or 100 localities, furnished by the "Captains," giving an account of the week's work. Military discipline is carried out strictly. *Every Captain must report.* The orders of the General must be attended to. A great deal of grace for those who command and for those who obey, is needed in order that such a system be not made subservient to evil. At present there is a great deal of enthusiasm pervading all the ranks and there can be no question that a large amount of good is effected not only among the lapsed and neglected classes, but among others. Perhaps this is the first instance of a movement so specially designed for the common people proceeding on the lines of entire consecration and heart purity. The station reports mentioned above are arranged alphabetically in the *War Cry*, and we just extract a quarter of a column of this matter that our readers may catch the spirit of it. As in the case of every such popular movement a particular phraseology comes into use:

BEDMINSTER (Capt. Tom Bell).—Lieut. Dack writes:—"The past week has been one of hard fighting, but victory has been on our side, because sinners have been getting saved. During the past week thirty-five bound slaves have been set at liberty, and are now rejoicing. Sunday was a grand day. Seven a. m., Knee-drill, 100 testified to the saving power of God. At eleven and half-past two, good times; one soul in the afternoon. Night, better than ever; we closed with twenty precious souls professing to find salvation. Hallelujah! We are going in for greater things yet, and it shall be done."

BELPER (Capt. Gutcher). Friday night was a heart-searching time; God come down in mighty power and filled our souls. One sinner got saved, two backsliders returned to Calvary, and one out for the blessing of a clean heart. Blessed time on Saturday night; four souls fell into the fountain. Sunday was the best day of all. At the seven o'clock Knee-drill one precious soul fell into the fountain and got saved. Good open-air engagements all day. At 10.30 our Soldiers stood up boldly and testified for their Master, and at the close one precious soul professed to find Jesus. Afternoon and night blessed times; five precious souls got gloriously saved, and many went away deeply wounded. We mean Belper for Jesus.

BEVERLEY (Capt. Wilkins).—Private Constable writes, "Grand Free-and-Easy; forty-six testimonies. Sunday, 8th, began at seven with a good Knee-drill. Open air at ten o'clock, where we spent two hours speaking and singing for Jesus. Afternoon, good meeting. Night, the Captain spoke with power, and one soul found peace."

ASIATIC SOCIETY MUMBAI

BLACKBURN (Capt. Wharton).—Powerful meetings all the week. On Sunday the Soldiers came up well and spoke with power. Grand meetings all the day. At the close, nine professed to find peace through believing, making thirty-two for the week. We had two bands out at night—crowds following each, wondering what we were going to do. Hallelujah! We mean Blackburn for Jesus.

BLYTH (Capt. Sam Rees).—We are steadily moving along. We had some good open-air marches last week. A good day yesterday, the open-airs were grand. Three hallelujah fiddles and a clarionet in full play. Two souls converted, and a tremendous crowd convicted.

BRADFORD (Capt. Johnston).—We are battling the forts of sin and Satan, firing red-hot Gospel shots into the Devil's ranks, and, Hallelujah, we are having victory. Sinners are seeking mercy, backsliders are returning, saints are shouting. The Devil and the publicans are raging, and we shall conquer through the blood of the Lamb.

—WE are glad to learn that notwithstanding very unfavourable weather, there was a very good attendance at the meeting of the Poona Branch of the Evangelical Alliance. Our kind correspondent informs us that after prayer by the Rev. Hormusji Pestonji, the Rev. Dr. Mitchell gave a review of the history of the Alliance from its origin in 1846. "The objection that its aim was not sufficiently practical was entirely groundless. It was surely a practical aim to hold up in the sight of all men, the too much forgotten truth, that believers are one in Christ. To press this on the mind and heart of Christendom was a most important task. But in addition to this the Alliance had done very valuable work. It had constantly vindicated the rights of conscience; and wherever there has been religious oppression the Alliance has sought to interpose, and has generally done so with remarkable success. It has accomplished unspeakable good in connection with the "Week of Prayer," calling on all believers throughout the world to unite in supplication during the first week of every year. It has given birth to valuable societies, such as the Turkish Missions Aid Society, the Christian Evidence Society, the Christian Vernacular Education Society for India and others. At the great Exhibitions such as those held at Paris in 1867 and 1878 it held most important meetings both for spiritual edification and for co-operation in Christian work. Every fifth year or so it holds a general council, to which members are invited from all parts of the world. Seven such ecumenical gatherings have been held. Dr. Mitchell said he had had the happiness of attending two of these—the one at Berlin in 1857 and the one at Basle in 1879; and he would cherish the remembrance of them till he died.

"In Poona we are not starting the Alliance for the first time. Not long after the formation of the Alliance in England, the Rev: G. L. Fenton arrived from home. He was a most evangelically minded man, full of the Alliance spirit. His zeal stirred the hearts of many and a branch of the Ev: Alliance was formed for Western India. Delightful meetings were held both in Poona and Bombay. Unhappily the Alliance here after a time languished and died; but for some time past there has been a wish to revive it. Bombay will probably hold a meeting next cold weather and perhaps it may be desirable not to have two branches, one for Poona, and me for Bombay, but a general one for Western India.

"Dr. Mitchell here spoke at some length on the vital connexion that exists between the union of believers and the spread of the Gospel. He dwelt especially on the Saviour's prayer in John xvii. 21. 23. He believed there was an increasing sense of the need of unity; and a yearning for it in many Christian hearts. We were however still behind our fathers in Reformation times, in the desire for it. He spoke of Pan-Anglican, Pan-Presbyterian and Pan-Methodist Councils. These were good but by no means sufficient. The Alliance deals with individuals not with churches, and it does not seek to *form* a unity; it strives to manifest the great fact, that such unity exists already; and it presses on believers the duties arising out of that unity. It is thus opposed to Sectarianism, yet Sectarianism is not the worst evil it contends with. There is often a deplorable lack of brotherly love, among members of the same denomination, and even of the same congregation. And the absence of this love is hardly admitted to be a sin; bitterness and wrath have come to be regarded as inseparable from this mortal state. These things ought not so to be. Let Christians in Poona, surrounded with heathen, not rest until it is said again as it was of old, "See how these Christians love one another." Then surely a new era in missions will have dawned upon us.

"Prayer was next offered by Colonel Bayly, followed by Dr. Fraser. These were followed by a short address by Colonel Bayly urging the claims of the Alliance, and referring to the very great interest he saw manifested at its meetings while he was lately in England. Col. Bayly followed with some pertinent remarks, prayer was offered by the Rev. Dr. Fraser and another, and the meeting closed." We understand there is a membership of about sixty in Poona.

—THE story of Joseph has been dramatized and brought out at the Grant Road Theatre in Marathi by the Sangalikar Theatrical company, and we have just been looking over the Marathi play-bill (for May 20th last) giving an outline of the plot. The story has been altered and accommodated to the tastes of theatre-going people. The religious element disappears. The scene is in India. Jayapal has six half-brothers who resolve to kill him; they put him in a cave and cover the mouth of it with a stone. Some sepoys traveling that way, stop to rest in the neighbourhood of the cave, hear the youth's cries, deliver him and take him with them. He is next found in the compound of the commander-in-chief of Sarungpoor, whose wife seeks to seduce him, and failing has him cast into prison. The king has a bad dream and summons the Brahmins to explain it; but being told of Jayapal sends for him. Then follows Joseph's promotion, his marriage with the king's daughter and so on to the end.

—WE find that the Revised New Testament strips us of a good many little bits of sentences that individually seem to be of not much moment, but in the aggregate constitute a good deal. When we call to mind that our Lord sometimes bases an argument upon a single word of Scripture, we find it difficult to reconcile ourselves to these petty losses. It is evident that the tendency of copyists is to skip, certainly not to introduce. To introduce there must be an evident design, and the copyist found guilty of this would be therefore declared unfit for his vocation; but a copyist may omit through inadvertence; even the most careful copyists are likely to omit here and there something in reproducing the Bible or the New Testament. Have the Revisers kept this sufficiently in mind? We know how excessively difficult it has been found for even the British and Foreign Bible Society to bring out editions of the Bible without any typographical mistakes; and of course the multiplication of faultless MSS. would be incomparably more difficult. As a specimen of the kind of fragmentary spoliation the text has undergone in the Revision, we extract a number of passages occurring in Mark vi—xiii, inserting and italicizing those words of the authorized N. T. which have been left out:

Mark vi. 11. For a testimony against them. *Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city.*

VII. 8. For, laying aside the commandment of God, ye hold the tradition of men, *as the washing of pots and cups; and many other such like things ye do.*

16. *If any man have ears to hear let him hear.*

IX. 3. Exceeding white *as snow.*

29. By nothing save by prayer *and fasting.*

X. 21. And come, *take up the cross* and follow me.

XII. 4. And *at him they cast stones*, wounding him in the head, and *sent him away* shamefully handled.

22. And the seven *had her* and left no seed.

23. In the resurrection *therefore, when thy shall arise*, whose wife shall she be?

XIII. 2. And Jesus *answering* said unto him.

8. There shall be famines *and troubles.*

11. Be not anxious beforehand what ye shall speak, *neither do ye premeditate.*

14 The abomination of desolation *spoken of by Daniel the prophet.*

—"BY order of the King! God is forbidden to work miracles in this place." Such was the squib that a French writer had posted at the Port Royal at the time when the Jansenists were being persecuted. Say instead "forbidden to speak" and the words might not inaptly be written over the gate of the Church of Rome, for she does her utmost to hinder God in his word from being heard, except under the censorship of the Church. We are sorry to find it announced that father Curci has given in. He lately published a translation of the New Testament, expressing the opinion that the Church of Rome had failed to honour this word as she ought. His book has been condemned, and he himself has submitted and disavowed the book. Thus perish all attempts at reform in the Church of Rome. Every thing else is moving. But she, having reached the point of papal infallibility, declines to move any further. Well, she thus pronounces her own doom, and will soon find herself in a wilderness, left behind by every thing that has life in it. See at the close of our Epitome a letter from Italy published in the *Record.*

—A CONTEMPORARY is very much offended because some Mr. Chas. Cooper, M. A. of Madras, said to be a Madras missionary, told the Free Church Assembly that one great hindrance to the spread of the Gospel was the ungodliness of his own countrymen. The *Bombay Gazette* considers this slanderous and

ARCHIVE
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on 28 February, 2020

salvation are glad tidings for those who believe that they are lost, who have such conceptions of the Deity as make sin appear an infinite evil, and who find themselves hindered by the chains of sin from coming to a Saviour. Very, very different is the condition of the Hindoo. To have failed in some caste observance awakens the deepest sense of sin; and they who shake off the bondage of caste, are not led by any sense of sin against God to give heed to a Gospel. A worship of fictitious and unholy Gods for thousands of years, has tended to place the Hindoo of the present day in a position amazingly opposed to the truth as it is in Jesus.

The immigrant who establishes himself on a piece of land in the backwoods of America, where the primeval forest has been master of the situation for a thousand years, can hardly expect to do more than clear for himself in the first year a little plot big enough to erect a shanty on. For a while he can do little more than lay his axe at the root of great trees. But little by little, he gets a field for cultivation, and thinks he has done wonders when a scanty crop rewards his herculean labour. Another, attracted to a different region where there are no forests, and where you have only to tickle the rich soil and it laughs in plenty, is speedily rewarded for an inconsiderable measure of exertion, by splendid harvests. But it would be very foolish in him to parade his success as though it proved him to be a more efficient farmer than the other.

God has allowed his servants in the foreign field to obtain here and there a good measure of success to sustain the feeble faith of his people; but the faith which alone will obtain the grand results sublimely expressed in prophecy, is a faith that does not give way when made fully acquainted with all the power of the enemy. The temptation of the baffled missionary is to fancy that a change of method will give success, and we have seen all sorts of methods confidently resorted to. The one thing needful is for all the Lord's people to put on the whole armour of God, and exercise a faith that will take knowledge of the power of the enemy and still claim victory for the glorious Gospel of the grace of God.

BAPTISMAL REGENERATION. II.

A WORD or two more with reference to the arguments for Baptismal Regeneration set forth in our last issue. Arguments? We look over the theses put forth in behalf of this dogma, and we find not even the semblance of an argument. It is assumed that regeneration accompanies baptism, and then a certain number of things which are not consistent with this assumption are declared to be unauthorized and erroneous. It is conceded that the baptized person may "obviously lead a life of sin"; but then he may be converted; he may repent, and try to live up to the privileges of a Christian. So may any man, baptized or not; and the preacher of the Gospel calls upon sinners to do this very thing and assures them that if they repent and believe, the grace of God will make them new creatures. Is there any warrant for teaching that conversion is something different from regeneration? Addressing the Jews who had killed the Prince of life, Peter, soon after the day of Pentecost, said "Repent ye therefore and be converted, that your sins may be blotted out. Acts iii. 19. These certainly were not regenerate persons. In Acts xii. 20, 21, we read that a great number of Grecians believed and *turned unto* the Lord, *epestrepsen*, were converted. When Paul received his commission from the Lord Jesus (Acts xxvi.) it ran thus: "Delivering thee from the Gentiles unto whom now I send thee, to open their eyes and to *turn them from* darkness to light, and from the power of Satan to God." It is conversion that is set forth in the words italicized. See also 1 Thess. 1. 9. Paul and Barnabas passed through Phenice and Samaria declaring *the conversion of the Gentiles*, xv. 3. Jesus said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." But if they to whom this was said, had at their baptism been made the children of God, and inheritors of the kingdom of God, such language would be unauthorized. See James v. 19, 20. From all these passages it appears plainly that to be converted is to be regenerated, and to be regenerated is to be converted. An exceptional use of the word occurs perhaps when our Lord, speaking to Peter of his lapse and recovery, says, when thou art converted, strengthen thy brethren. But Peter himself, in his 1st epistle, i. 3 and 21, tells us that regeneration is connected with the resurrection of Christ, embraced by faith.

We are further told that there is no such thing as justification needed for one who has been baptized and who has been leading a bad life. We are to understand that a man may be guilty of all manner of iniquity, and all the time be justified, that is, be acquitted, reckoned not guilty. "Who shall lay any thing to the charge of God's elect? It is God that justifieth." But what a monstrous doctrine is this! How openly and contemptuously in conflict with every page of God's word. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," When God justifies a man he turns him away from his iniquities. We cannot conceive of any thing that would so fatally block the way of the salvation of the heathen, as for the opinion to go abroad that Christians imagine themselves justified, at the very time that they are living lives of unrestrained profligacy, as so many are who have been baptized by priests in the (so-called) apostolic succession.

We are conscious that while we bring forward these scriptural testimonies, we do it under a great disadvantage. They whose visws we are combating make more account of what the Church says in her formularies than of what the great Head of the Church says in the inspired scriptures. Does the prayer-book say that regeneration accompanies baptism? Then it does, no matter who denies it. The Bible says, Let God be true though every man a liar; you say, Let the Church be true, though every man a liar. Well, that is not the Church which does not regard the word of God as paramount, and you are not listening to the true Church when you are not subjecting every thing to God's word. You put yourself out of the pale of the true church, *ipso facto*, when you teach that baptized persons who live in all manner of ungodliness do not need "to come to the Saviour for justification, to be born again, to become new creatures." If any thing is antichrist, this is. In the last day the Lord Jesus will say to all Christians of that category, "Depart from me, all ye that work iniquity; I never knew you." At the very close of Revelation, God traces this broad line of demarcation between those who are indeed his children and the inheritors of his kingdom, and those who are yet in their sins: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful and unbelieving and the abominable, and murderers, and whoremongers, and sorcerors, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Rev. xxi. 7, 8.

Among these great sticklers for Baptismal Regeneration and Ritualism generally, none could exceed the Rev. Mr. Haslam for earnestness and strength of conviction. But, by the grace of God, he found out that he himself needed to be converted, made a child of God, a new creature, an heir of heaven, and he experienced the glorious change and entered upon a life such as Paul describes in the 8th of Romans, and has been marvellously used of the Lord in the conversion of sinners and the building up of true believers. Luther justly declared, for Christ and his apostles declare it, that the article of justification by faith is that of a *stantis aut cadentis ecclesiae*, a standing or falling church. The Church that rejects it is a fallen Church. The substitution of the doctrine of baptismal Regeneration, is the substitution of another foundation than that is laid. Should these words meet the eyes of any who are attending the ministry of men who maintain this doctrine, we earnestly entreat them to consider prayerfully and in the light of God's word, if loyalty to Christ and the truth and the true Church, will allow them to countenance such teaching by their attendance.

MISSIONARY HELPS. III.

A CLEAR VIEW OF HIS COMMISSION.

"Go ye into all the world and *preach* the Gospel to every creature."

Thus the missionary becomes the servant of the King, entrusted with most important orders to fulfil or obey. God's scheme of salvation was first devised in love, independent of the means by which it was to be published. It was then seen fitting, that they who had helped to intensify the sadness of men's lost condition should become agents of his grace who loved as never man loved. This plan would bring no little confusion to "the prince of this world" by wresting from his hand his own servants and making them leaders of the Lord's host against him."

He is to "*preach*." Let him fancy he is to convert or make men believe and how materially does the complexion of his work change.

1. He is to "*preach*," to rouse men to a sense of their immortal danger.
2. He is to "*preach*," to present Jesus the world's redeemer, God's remedy for sin and sinfulness.
3. He is to "*preach*" to persuade men to accept this Gospel of Salvation.
4. He is to preach this Gospel "to every creature.
5. He is to "*preach*" this gospel to them who do believe, "discipling" them and "teaching" them the commandments of Jesus.
6. He is to "*go* into all the world" to do it.

Christ who commissions him, if he confine himself to faithful obedience to orders, is wholly responsible to see that the orders carried out accomplish the intended end.

unwarranted. If our contemporary will look a little more closely into the matter, he will find that *ungodliness* in the New Testament (*asebeia*) means the absence of godliness. When missionaries tell the Natives that a true faith in Christ has the effect of bringing a man into harmony with God, substituting a Christ-like philanthropy for selfishness, the people of the country declare that they have seen many Europeans who are very different from this. Well, so have we, and we generally tell our Native hearers, first, that we ourselves were different, until by faith in Christ we found out his power to save, and secondly that we preach the same Gospel to Europeans that we do to them.

—The Vaishnavas of Western India have sustained a fearful shock in the sentence of imprisonment pronounced on one of their Maharajahs for conniving at embezzlement and sharing in the dishonest gains. The greatest efforts have been made by the Wanis and Bhattias to hinder justice from taking its course. In the petitions forwarded to Government, the question of his guilt or innocence was considered of little importance. Allowing that he had actually shared in the ill-gotten spoils, it was an intolerable thing that he should be ranked with common sinners and profane hands be laid upon his sacred person. It is made abundantly evident that the worshippers of these Maharajahs are quite ready to overlook any sins they may commit, and hold them in the same reverence; the holiness with which they are believed to be invested, has nothing to do with the observance of God's law. Many Europeans are utterly bewildered in their attempts to understand the state of mind which receives no shock from the announcement that a Maharajah has done a criminal thing, but is shocked beyond expression by the news of his imprisonment. But ought we to be surprised at this anomaly, when we call to mind that these incarnations of Krishna live lives of the most abandoned profligacy? If the seventh commandment has no meaning for them, why should the other commandments have any? The idea that divine power lifts the possessor above the necessity of obeying the laws imposed on common people, frequently reveals itself in the Hindu puranas, and we have heard the people give expression to it a hundred times. The Gods that are mostly worshipped in this world, are simply the projection of the worshipper's own character with infinite power superadded, and may be considered as expressing what the worshippers would be, if they had unlimited power. When the news of the imprisonment of the Maharajah fell like a thunderclap upon the Vaishnava community, they were more *affected* than they would have been by the announcement of his death. For two days they fasted and suspended all business, and the bazaars of the Native town were comparatively deserted. The enthusiasm they exhibit for these wretched men, tells a strange tale regarding human nature. Of course, they who yield themselves, their wives and their property, so heartily to the Maharajahs see no beauty in the spotless character of Christ, and turn with disdain from him who was holy, harmless, undefiled and separate from sinners, in whom was all the fulness of the Godhead bodily. It is much more convenient to the natural heart to worship those whose character awakens no distressing conviction of sin. But may we not hope that deep down in the hearts of some of these Vaishnavas, may at this time be awakened a suspicion that one who cannot avert human punishment from himself is hardly likely to prove the Saviour that man needs. Before leaving this matter we should mention that though it is the privilege of the Maharajahs to violate the moral law to their heart's content, they are, like the Pharisees of old, in bondage to the ceremonial law, and the bitterest ingredient in the cup of the imprisoned avatar at Rajcote is that he cannot perform the necessary ablutions before eating, and is in danger (say his followers) of dying by starvation.

—It has been a testing time in Bombay this last week, for every thing that had to face the wind. The wall reared on the west side of the island, saying to the sea municipally 'thus far shalt thou come and no farther,' had to fly before the fury of the sea which, at the time of high tide, rose in breakers to the height of 20 and 30 feet. A wave like that which went over a part of Bengal some years ago, destroying 225,000 persons in a night, is not, we suppose, likely to visit Bombay, the lay of the land being different from what it is in the eastern part of Bengal. Still, we think it would be well for every one to prepare to meet his God. We have already had more than half the average fall of rain for the season. The fall of rain has been general over the country, though a note of alarm is sounded from Mysore. In Central and Northern India when the sky is cloudless the great comet that gives astronomical distinction to this year is seen performing its nightly revolution round the polar star. The B. S. N. Co.'s Str. *Calder* left here for the Persian Gulf, Saturday evening and returned on Wednesday evening, having been in the greatest danger with little prospect of weathering the gale. Nine men were washed overboard, but six were recovered through the gallant conduct of the first officer.

NOTICES OF BOOKS AND REPORTS.

"*A few discriminative Thoughts on Caste*," by Rev. Baba Padmanji. This is No. ix. in the Marathi monthly series of the Bombay Tract and Book Society. (16 mo. 61 pp. ½ anna). In the first part of this little book, Caste in shown to be 1, opposed to nature; 2, opposed to reason; 3, opposed to morals; 4, opposed to true religion. In the second part, the evils resulting from Caste are considered, and the concluding section relates to Brahminism. This is a valuable little treatise and we should like to see it broad cast among our Native friends. We do not see how any candid mind can deny the force of the arguments and illustrative facts here presented. Surely, if this system engenders the evils that are here stated, it can hardly be justifiable in those who are cognizant of these evils to continue to sanction the system by observance of its rules.

... "The Lord is thy keeper," but not thy jailer. His keeping is not confinement; it is protection. When you commit your ways to Him, He does not abridge your liberty; He only defends you against the evil.—*J. M. Ludlow.*

Not an hour but is trembling with destinies; not a moment once passed, of which the appointed work can ever be done again, or the neglected blow struck on the cold iron.—*Ruskin.*

The Bombay Guardian.

SATURDAY, JULY 16, 1881.

CHRIST AND JUGONATH.

Our readers will note the letter of J. M. T. in our Correspondence columns. When, on a certain occasion, the disciples of Jesus wished to know why they had not succeeded in delivering one that was possessed of a devil, our Lord said to them, "This kind goeth not out without much prayer and fasting." From this answer we may learn that the measure of earnestness, prayerfulness, self-denial and spiritual power that will give the Christian worker success in ordinary circumstances will be found inadequate in the presence of other and more formidable circumstances. What it was that made the case of the youthful demoniac so baffling to the nine apostles, we may not be able exactly to determine; but our Lord apparently gives us a hint regarding it when he told the disciples that their ill success was also to be attributed to their unbelief. The evil spirit in the youth made such demonstrations of his power that their poor faith was unequal to the attack. That which assailed their eyes and ears took these gates of the soul captive and then easily carried the citadel by assault. It would not have availed them to shut their eyes and stop their ears and think of Jesus; this would have been no vindication of their faith, but an acknowledgment of its weakness. In like manner, there is that about a consolidated system of Heathenism that laughs to scorn the attempts of the missionary to obtain right of way for the Gospel. The faith that is to triumph in such a case, must open its eyes and take due cognizance of the strength of the enemy and of all those circumstances that render the progress of the Gospel, humanly speaking, most unlikely. A man may have what would be—in the presence of more favouring circumstances—strong faith in the Captain of his salvation; but if his faith cannot go through the ordeal of becoming acquainted with all the power of the enemy, it is not adequate to the conflict with heathenism. Writing to the angel of the church at Pergamos, Christ says: "I know where thou dwellest, even where Satan's seat is." The implication is that in such circumstances, stronger faith and a special enduement of spiritual power would be needed. It is necessary that the church should become well acquainted with the strength of Hinduism, before it can exercise the faith neccessary to its overthrow. But the Church has been deceived in this matter. Aware that potent influences accompany Western civilization and culture, aware that the educated in India find much that is untenable in their own religious systems, Christians in England and America have been expecting for a generation to hear that Hindoos have cast away their incapable weapons of defence and come over *en masse* to the Gospel. It is one thing to have faith commensurate with this erring expectation, and another to have a faith which grasps the terrible facts of the case, beholds Goliath in his towering proportions, and yet proposes to bring him to the ground. It is overlooked that Hinduism has possession of the heart even more than of the head, and that a change in the latter by no means involves a change in the former. Tidings of

To all men, all ranks of men, all qualities of men, men of every stamp of moral character, the rich, the poor, the wise, the ignorant, the respectable, the disrespectable the atheist and the heathen, he is sent with one duty—to "*preach.*"

Let him conceive he must stand some or all the expenses of the war, or that he is the executor of the will of one deceased, with some margin for the exercise of discretion as to when, where and how, and he soon becomes an erratic reformer of this world's ills, instead of the harbinger of a new life from God.

He who commissioned still sits upon the throne and is as much to be literally obeyed now, as when he sent forth the "seventy." Let him interpret his commission just as the Apostles did. Let him set out *serving* under his royal commission just as they did, and there can be assigned no valid reason for not expecting such results as attended their steps, ordinarily. Christ hath not changed, nor the Holy Ghost; the human heart offers no greater resistance to the power of grace now than eighteen centuries ago. Let the Missionary supply his part and the apostolic means for *evangelizing* successfully exist. Higher than all the Kings of the earth is he who grants the commission. Therefore let him who is commissioned feel the nobility of his office, and let him not falter or be ashamed in the presence of any man. *But "Preach."* If he season his commission with the permission to do business for himself or other men, by so much he forgets or trifles with the commands of the King and all such trifling or forgetfulness is fraught with unerring fatality to the missionary's success.

REMINISCENCES. CXXX.

Oct. 27th. Yesterday must be noted as a day remarkably eventful. Remarkable chiefly for the prayer of faith in the morning. In the afternoon, Prof. Shephard gave us a lecture on *...ity* in sermons, which, I trust, was blest to me exceedingly. I was impressed more than I had ever been before, with the great fault of my intellectual self, namely, a proneness to ...ndering. Every train of thought is broken at a hundred places by thoughts most discrepant and unrelated. I saw that the powers of my understanding were impaired perhaps ten or twenty fold by this disorderly and illogical habit; and that my prospects of usefulness depended very materially on the question whether this could be overcome, whether I should be enabled habitually to concentrate and keep concentrated, my whole being on individual subjects. Faith answered immediately and decisively in the affirmative; and while I expect to discover more than I have yet discovered, of the extent and power of this mental vice in me, I confidently look, in God's good time, for its eradication. He that created me, body, heart, and mind, originally, and who has created my heart anew, can create my mind anew, and even my body, if necessary. I am sensible that he has already done much for me in respect to mental power.

The next thing was, that He put into my hand a sermon by President Edwards on the character of Paul as an example. This seemed the second step in answer to my prayer of the morning. The first was, to show me my intellectual ineptitude; the second, to show me my immense moral deficiency, by presenting to me such a description of the image of Christ in the life of Paul as I never before had contemplated.

In the next place, returning from the evening meeting, my father related a delightful incident concerning himself. He was dreaming the night before that he, in course of conversation with some one, said, 'You must learn that to live by faith, it is necessary to live by faith every hour.' And immediately on saying that he seemed to hear a voice of singular melody, beauty, gentleness, winningness, saying these words, 'Why don't you do it?' A voice full of tender reproach and gentle upbraiding, like the voice of a child. Whose could it be but the voice of Jesus? And the circumstance appeared to have made a profound impression upon him. May it be greatly blessed to him. No message could be more opportune.

Then I received a letter from Br. K. saying that Saturday was a day when Christ made his entry into his heart and took possession of his inmost soul. He had feared until then that he could not lean upon him alone. He was rejoicing in Christ as the supreme object of his love.

Then Br. D. came to pass the night with me; and he had something to say which made the last hours of the day, delightful. He had been for two days in a new world; had entered upon a life of faith. I exulted greatly at the manifestation of Christ in his soul. There is reason to hope that he has now entered upon a career of influence, of the highest, widest, most valuable kind. We must seek the growth of those who are most advanced, as earnestly as that of those who are least.

On many occasions our Lord, having wrought a miracle of mercy, was careful to charge the subject of it not to make mention of it to others. But we read that so much the more was it noised abroad. From these examples I conclude that it is the will of God that we avail ourselves of such measures as present themselves, to keep secret any good thing that we may have done through Christ. To avoid the approbation of men must be an object with us, and we must exert ourselves to secure said object. If God pleases, He can give us this approbation; but we must wait till it come as a gift from him; we must not be reaching forward to take it. A most important instruction. One great object of Christ was to gain influence, and this might seem the very way to obtain it; yet he did not hesitate to renounce it. For he was determined to receive nothing except it were given him from heaven. And it was given. "So much the more."

In regard to public speaking, all experience teaches me this, that grace is given me at the moment needed and not before. In vain I try to overcome my nervousness and palpitation of heart before the moment arrives; faith is not given me for this; but when I am actually on my feet before the audience, then I am strengthened. Let this very consideration tend to banish that preliminary conflict. This truth is general, and of continual application.

Nov. 3d. A new month. A Pentecost will not satisfy my desires, nor the wants of the world, nor the demands of the cross, nor the thirst of him that is hanging thereon. An increased spirit of prayer has been given me. We had yesterday a most interesting monthly concert day. The subject of entire consecration was powerfully presented.

I arose this day with a hearty desire to forget the things which are behind, and reached forward after those which are before. I seemed to hear God say: 'Forget thy righteousnesses and I will forget thy sins.' "As many as be perfect let us be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you" Let our perfection consist in the intense and mighty pursuit of things yet unattained; if this be our course, we shall not remain ignorant of our errors; no one is in such a happy position for making discoveries in things pertaining to holiness, as he who is wholly intent upon progress. I become more and more convinced that the essential thing in Christianity is progress; an ocean of sins and errors in a man who is making progress is less displeasing to God, than a lakelet in one who is stationary. For this is the great truth, that every minute of a life not charecterized by strugglings after holiness, is a minute in which all the sins of the individual are repeated. For the sin of standing still is not one sin but all sin. A struggling for holiness is a protestation against all the sin of the individual; a respite in the Christian's life is a toleration of all that sin. One thing immensely aggravates sin, and that is, a disposition to extenuate it. But nothing so manifests this disposition as contentedness in piety. It is saying in language most expressive, My sin is so small that there is not that need for spiritual effort to me that there is to others. On the other hand, hatred of sin tends greatly to conciliate God with the believer; and nothing expresses this hatred more forcibly than striving after better things in Christ. The great question is not, How does my life hitherto compare with others; but How much am I now engaged in seeking holiness. I care not to what pinnacle of sanctification a man may apparently have come, if he stops there, he virtually invites God to keep His eye fixed on his sin. The humble and contrite man to whom God has given promises that he has not given to any degree of uprightness, is one who knows the sin of his nature and hates it because it is sin. But how does this humility, this contrition, manifest itself? Not necessarily in tears and sighs and prostrations before God. That contrition which only expresses itself thus, is a lie. It is the grossest hypocrisy. It is the love of sin in a saintly disguise. But the humble and contrite man expresses his hatred of sin by the most energetic fighting of the good fight of faith. Sitting down in present attainments, and having a contrite and humble heart, are two utterly incompatible things. This simple truth is, we must show ourselves enemies of sin, or God will show himself an enemy of us.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Revivals in India.

To the Editor of the Bombay Guardian.

Dear Sir,—I have read with much interest and full approval your remarks on Mr. Inskip's criticisms, in the *Guardian* of the 2nd inst. We all believe that a scriptural revival is the one thing which India needs, but it ought always to be remembered that the term revival is by no means a definite expression. An American revival of the ordinary type transferred to a heathen city or village in India, would be, in my humble judgment, nearly powerless in moving the people. Most people put an exaggerated estimate on both revivals and revivalists. The former are often shallow, and the latter often very weak. In a stormy revival meeting which I once attended in America a poor Magdalen went with others to the "altar" for prayers, but was promptly requested to go away. We certainly don't want that kind of a revival out here in India. Then as to the revivalists, they are often men whose faith is by no means tenacious, and who are turned aside from the pathway of victory by very slight trifles. They work well and work successfully so long as things move according to their wishes and tastes, but a very triffing word of opposition or criticism, or a slowness to adopt their methods, or some little difference of opinion about the conduct of the meeting, is apt to upset them altogether.—I do not stop to inquire why this is so, but the fact has often attracted remark at home and I think has been illustrated to some extent in India.

The revival which India needs must be one of very extraordinary depth and power. It must transcend even the better class of revivals in England and America, and must rise superior to all methods, machinery, and religious conventialisms. Mr. Inskip was perfectly right in saying that a revival was India's greatest need, but one week of steady battering against the walls of heathenism would probably have taught him more about the real situation among the heathen than all he learned during his tour round the world. To attempt revival work where you have no church, no seats, no congregation in the ordinary sense of the word, no brethren to sing, no praying band, in short nothing but the Holy Ghost, and one or two

colleagues to take turns in preaching,—that is what is meant to the ordinary missionary when he is exhorted to resort to this method of labor. For a long time I have been fully convinced that the same measure of power and the same degree of faith exercised in India and America will by no means always produce the same results. The case of the Rev. William Burns, cited by you, is an excellent illustration of the truth of this statement, and if I may be pardoned for referring to my own experience, I have no hesitation whatever in saying that equal results to precisely equal efforts can by no means be looked for in all lands. I have conducted revival meetings in America and India,—in the latter country among Europeans and Eurasians, Native Christians and heathen, and am perfectly sure that as strong faith and as much spiritual power was brought to bear in the one country as in the other, but the results have not by any means been uniform.

During a recent visit to America a successful and very famous revivalist asked my advice about coming to India on a tour. He evidently wished to come and was strongly inclined to bring the matter to a decision. My advice to him was about as follows:—"If you go we will bid you welcome and be thankful for your help. But I really cannot advise you to go to India. You will probably not accomplish much. Ours is chiefly siege-work, and as for the heathen I don't think you would make any material impression on them at all." Now this man was a revivalist of extraordinary power, but in my poor judgment not of the peculiar kind of power needed for this work. Ten years yet, five years, earlier I would have urged him to come, but I have ceased to look for any leader from any foreign land to lead us up to our campaign of victory in the Indian Canaan. Nor do I know any man in India who seems at all able to do it. There may be such a man, but I have not yet met him, and am not expecting to see him. There is a Leader, however, in whom we can trust, the Joshua of the Christian host, the Saviour of sinners and the Guide of the Church. The revival which India needs must be one inspired and directed from above, and if we only take our places in the ranks of the Lord's host, and *stand there*, the order to march will soon be given, and we will go straight up into the midst of the mightiest revival the nineteenth century has yet witnessed.

J. M. T.

NOTICES.

Baptist Church.—(Bellasis Road, Byculla.) The Rev. W. A. Hobbs will (D.V.) preach tomorrow on the following subjects:—

Morning (11 o'clock)—"Laying hold of God's strength" (Isa: xxvii. 5 v.) Evening (6 o'clock)—"Art thou in health, my brother?" (2 Sam: xx. 9.)

Received from J. N. D. for Mr. Ward's Christian Orphanage, Rs. 25; for Christian Home, Rs. 25. From W. S. for Chr. Orphanage, Rs. 35.

Book Concern. Patrons are requested to send all orders, remittances &c. to the Agent, D. O. Fox. To send to the former Agent only causes delay and confusion of Accounts. The following address should be given in full;—*D. O. Fox, Agent Methodist Book Concern. Fort, Bombay.* W. J. G.

... When Hagar was quite disconsolate with the fatigue of body and distress of mind, there was a fountain by her, though she knew it not. So the weeping believer has relief at hand, which he cannot see. God's Word, God's Spirit, and God's ministers are the angels that direct and lead His afflicted people to the Fountain opened.—*Toplady.*

Epitome of News.

Saturday, July 9.

—*Bombay Gazette*: "For nearly two weeks at the end of May the assize court of Rome was engaged in the trial of a case which has created intense pain and astonishment all over Italy. The number of accused persons was twelve, and amongst them were several men of excellent position in the district of Nuora, in the island of Sardinia. They were charged with murder; and after the almost incredible delay of three years, during the whole of which time they were kept in jail, they have been declared absolutely innocent. The Italian court was further of opinion that the murder never occurred, and that the charge was entirely false, being brought out of motives of political spite, and in order to defeat at an election a party whose candidate was made the principal criminal in the pretended crime."

—Press Commissioner: It is reported from Muscat that Oman is generally disturbed from intertribal wars. A battle occurred between the Beni-bu-Ali and Beni-bu-Hassan tribes, in which about 150 men were killed.

—In reply to the petitions regarding the trial of the Hindu Maharaj for participation in the postal robbery at Jamnagar, Government have decided that the court which tried the case has full jurisdiction; consequently Mr. Aston will proceed to deliver judgment.

Monday, July 11.

—*Times of India*: Eight prisoners have just been sentenced to death by the Sessions Judge of Sattara, for a murder so atrocious as to deserve the general condemnation of society. Near a village in the eastern district of Sattara there lived in some isolated farm buildings a man and his wife, a child nine years old, a strong farm labourer and friend of the household, and an infant of nine months old. The whole village bore a grudge against this family, and they determined that their action should be worthy of a united village hatred. One night a large party sallied forth from the village, and attacking the farmhouse and its outhouse, killed with sticks and stones all the inmates. They then discussed the best method of destroying all evidence of their crime, and decided that the bodies must be burnt. They accordingly set fire to the house after collecting straw and sugarcane from the neighbouring farm. Into the burning mass they threw the infant of nine months old, and then retired to their village. The case attracted a great deal of interest even in native circles and the verdict was received with general satisfaction that justice had not been frustrated. The prisoners were represented by Mr. Rivett-Carnac, barrister-at-law.

—*Bombay Gazette*: It is said the Vaishnavs are prepared to spend fifty lakhs of rupees to get his holiness Goswami Shri Vrijeshjee Vrijnathji Maharaj, of Jamnagar, out of the clutches of the law. But we trust that no influence will be allowed to procure for the Maharaj immunity from adequate punishment for any offence which the British Court that has investigated his case may find him guilty of. Maharaj Gowami Shri Vrijeshjee is in the undignified position, for a god worshipped by thousands of people as above all law, of a prisoner charged with the very unholy offence of receiving stolen goods. Some months ago a banghy parcel containing valuable pearls, which had been sent from Cutch, was stolen from the Jamnagar post-office, and subsequent investigation pointed to the post-master, Dadabhoy Temuljee, and some other post-office officials as engaged in the robbery, and to the Maharaj Shri Vrijeshjee as the receiver of the stolen property, with evident knowledge of how it had been obtained. The post-master is a British subject, but the Maharaj claims to be a subject of the Jam of Nowanuggur, Chief of a first-class State in Kathiawar, who possesses full civil and criminal jurisdiction, including the power of life and death, over his own people. It was of course incompetent for the Nowanuggur courts to try the post-master; and as it would have been inconvenient to try the prisoners separately, and, moreover, as it was Her Majesty's mail that had been robbed, it was arranged between the Political officers and His Highness the Jam that the whole case should be made over to the Chief Court of the Political Agent in Kathiawar for trial.

Tuesday, July 12.

—*Times of India:* There are few unmixed evils in the world, and the occupation by the Russians of the whole territory north of the Attrek, as far as Kuchan, though it undoubtedly infringes Persia proper and violates many Anglo-Persian Conventions, will probably do away with the cruelest form of slavery that has ever existed. For centuries the stealing of men and women has been the chief pursuit of the Turcomans. "To rob, plunder, to make slaves, is," says Vambery, "in the eyes of the Turcoman an honourable business, by which he has lived for centuries." Vambery could never, he adds, habituate his ears to the rattle of chains, "heard in the tents of every Turcoman who has any pretension to respectability or position." The "Marches" between Persia and the Turcoman country have been so swept bare by the repated *Alamans* or kidnapping expeditions that the whole border is marked by a broad desert. In his march from Meshed to Deregez, Colonel Macgregor crossed fertile plains that could have supported a population of 50,000, a land that a hundred years ago was a smiling valley with fields and flocks and signs of life everywhere, into which no one now ever ventures, except with eyes and ears and senses all alert for signs of the Turcomans. In riding from Meshed to Herat, Captain Marsh found that the whole country up to the banks of the Heri Rood was depopulated; and Grodekoff and Vambery both declare that the *Alamans* extended to within a few leagues of Herat. The former traveller passed through a region bearing the melancholy name of the "district of the 350 ruined villages." The is, says Colonel Macgregor, writing only fi years back, "a reality about the Turcoman raids which is quite startling. I had read a great deal about them, but till I came here was not prepared to accept all I heard. Now, however, I find those accounts have in no wise been exaggerated. Wherever one goes it is the same, stories of fathers, husbands, wives, or daughters carried off by these ruthless scoundrels, and sold into slavery, in most cases quite hopelessly.

—Three new Spinning Companies have been formed in Bombay within a few days. Is the spirit of Speculation about to break loose again?

—Much interest is felt in Austria in the proposed scheme for a canal through the Isthmus of Corinth. M. *Gerster, a civil engineer*, is staying at Corinth, and engaged in drawing up the details of the plan for M. Lesseps. The preliminary works are to commence in the approaching autumn. It is expected that the piercing of the Isthmus will occupy rather more than four years, and that the Canal will be ready for use within five years, as the maximum from the present time.

—*Bombay Gazette*: A very serious monetary fraud has been discovered in Egypt. It appears that of late forged silver coins, in thousands, have been put in circulation in that country. After careful enquiry, the implicated criminals have been unearthed at Geneva. They include several prominent merchants, and notably some jewellers and watchmakers of position. The affair was organized on the largest proportions, and included the preparation not only of the current coin of Egypt and Turkey, but also of money simulating the old coinage of the Papacy and the Kingdom of Naples. The police of Alexandria seized two large chests containing a great variety of these coins, and acting on

suspicions so aroused, the delegate for Egyptian finances at Paris visited Geneva, with the result of bringing the whole conspiracy to light.

—Same: A telegram was received in Bombay yesterday afternoon from Rajcote, stating that Shri Vrijeshjee Vrijnathjee Maharaj had been found guilty by Mr. Aston and had been sentenced to two years' imprisonment in addition to a fine of Rs. 2,000. The news seems to have fallen like a thunderbolt among the Vyshnav community of Bombay, including Battias, Lohanas, and other castes who follow the Wallabhacharyan form of religion. When the effects of the shock caused by the intelligence gave place to reflection, men, leaving aside their business, collected in large groups in the markets and began to speculate on the extent of the accuracy of the information received. The knowing ones declared it to be absolutely correct; and then ejaculations of "Ram, Ram" escaped those upon whom the conviction laid its hold that he, whom they regarded as the incarnation of the deity, had been condemned to a felon's jail. The more piously inclined, we are told, abjured food and passed the evening in lamentations about the fate which had overtaken their holy Spiritual guide.

—News of an atrocious wife muder committed by a Brahmin comes from Surat. In pursuance of information given by residents in a street called Rugnathpnra, the police searched the house of a Brahmin there, and found buried in a cellar the dead body of a girl of 15 who was the Brahmin's wife. The body was covered with salt, and boarded over; and above the boards, again, there was a layer of tiles, which was further cemented over with cowdung, to give it the appearance of the sort of flooring common in Hindu houses. The salt appears to have kept the body in a fair state of preservation. The Brahmin is said to have admitted causing the death of his wife. The reason he gives is that he suspected she had mixed poison with some milk which she had boiled for him, and asked her to taste of it before drinking it himself; and on her refusing to do so, he "confined" her. The case is in the hands of the police.

—The *Pall Mall Gazette* very truly observes that if anybody wonders why the Irish should not love England, let him look at the comic papers just now. Hatred and contempt glisten in every line of these caricatures of the national type. It may be said that such things as these are trifles, and that Irishmen do not mind. It may be so, for anything that we know; but if it is, then the Irish are more callous than any other people ever were before. As a matter of fact it is pretty certain that they do mind, and that these ferocious satires, showered by a strong dominant people on a very weak one, produce an angrier and a deeper resentment than would come of ever so many harsh laws. Nobody would be so stung an an Englishman by odious caricatures like those which he relishes without scruple when directed against Irishmen. Yet we profess to be amazed at Irish ingratitude and antipathy towards us.

—The debt of France is now 19 milliards (£800,000,000) the largest in the world and his increased since 1876 by $2\frac{1}{2}$ milliards, (£00,000,000).

—Seven inches of rain fell an Monday.

Wednesday, July 13.

—The death of the Raja of Chota Oodeypore is announced.

— A trial in the Champ de Mars, Paris, recently, of an invention for the instantaneous extinction of fire was attended by General Pittie, representing the President of the Republic, who escorted Mdle. Grévy, General Jeanningros, the Spanish Ambassador, M. Caubet, head of the Municipal Police, and several Senators and Deputies. The general vote was that the experiments were marvellously successful. The most remarkable one was the putting out in less than a minute of an incandescent lake of tar containing 7000 pounds of that substance, after the flames had reached the height of a third storey.

—*Times of India*: Never since the delivery of Sir Matthew Sausse's and Sir Joseph Arnould's decision in the notorious Maharaj Libel Case, in 1862, has so much excitement existed amongst the Hindoo community in Bombay, as is to be witnessed at the present time. The sentence of Maharaj Vrajeshji Vrajnathji, of Jamnagar, to two years' imprisonment on a charge of stealing a *bhangy* parcel, has fallen like a thunderbolt on the whole of the Vaishnav community, who are aghast at the terrible calamity which has fallen on one whom they have been taught implicitly to believe as an incarnation of a divinity. It is impossible for an ordinary European mind to gauge the depth of the devotion with which these Vallabacharyan Maharajs are worshipped by their followers; but the events of the past day or two will afford some insight into the degree of reverence shown by the people towards them. The Vaishnavs are amongst the most astute and prosperous traders of Bombay, a large share of the commerce of the city being in their hands. Their business usually proceeds from year's end to years's end without interruption; but yesterday, on what appears to an outsider to be a very slight cause, they closed their establishments, and all business was suspended. As they constitute a large portion of the native trading community, this measure practically meant the stoppage of all business in the native town, the streets of which presented a very curious appearance. In the Bhooleshwar district, the crowd of devotees was very great, long lines of carriages outside the temples indicating that the mourning was not confined to the lower and less opulent classes. At the temples prayers and offerings were made to the idols to secure the release of the incarcerated Maharaj, and a general fast was observed until yesterday evening by the entire community.

—A Cochin paper gives the following account of St. John's Day: From the time that the Portuguese colonized, or rather settled in this place, it is said, the 24th of June has been kept up as a holiday among the Christians, and for the matter of that among the non-Christians too. Although every Christian here (of course excepting the Europeans) thinks that it will be a sin of omission if he does not usher in St. John's day with crackers and cathinas (small canons), yet no one seems to know why this observance of firing of crackers is devoted to that Saint. Some say that it is done in honour of Herod's birthday, on which day St. John was beheaded. Surely then the day ought to be one of mourning rather than of rejoicing; others say, with more wit than reverence, that St. John, while preaching in the wilderness, used to keep rattling with his stick and thus kept away the foxes and jackals from approaching him; and hence the memory of those days is kept up by the firing of crackers. Even the priests seem to be ignorant of the reason of this peculiar observance of this day. Cochin presents a very lively appearance during the week preceding this day. People from all parts of the interior come to the town to purchase crackers and other fireworks for their youngsters, and *Vilathy* arrack (brandy) for themselves. We need hardly say that the day is "kept up" in right earnest in the way of feasting and "pegging." We have observed for several years invariably there have been at least two cases of grievous assault brought to the local Civil Hospital for treatment. In 1877 a double murder was committed on this day in this town. There are other peculiar and curious customs observed on this day—Bathing and Boating, which pious (!) ceremonies are observed only among the Native Christians. They *must* bathe on the day; and it is not done in the usual way. Some 20 or 30 join together and after anointing themselves from the top of their head to the tip of their feet with oil, they go to some tank, (a river or part of some backwater is preferred) and there they perform their ablutions. Of course this is done in commemoration of the Baptism of the Saint. Then there is the boating or rather boat-racing. This is the most exciting event of the day. If one is to go a little further up in the back-water he can witness this on a very grand scale. Some men spend large sums of money on their snake-boats to fit them out for this occasion. There is not unfrequently a regular naval fight between the contending parties in the deep water. Each boat will be manned by about 30 or more persons. If one is to picture to himself some 60 or 80 drunken fellows fighting with one another in the middle of the backwater, with the women screaming out at the top of their voice from the shore, an idea of the race that usually takes place may be had. Of late, however, St. John's day has somewhat declined in grandeur and at Cochin this year it was not as noisy as in past years.

Thursday, July 14.

—*Overland Mail*, June 24: The Emperor and Empress of Russia have removed from Gatschina to Peterhoff. No untoward event occured during the journey.

The Ashantee difficulty has been successfully terminated, the King having sent the golden war axe for the acceptance of the Queen in token of his desire for peace.

Further outrages and arrests are reported from Ireland. The country, on the whole, is, however, quieter.

A decree of the Congregation of the Index, dated June 20, condemns the last work of the ex-Jesuit, Father Curci, in virtue of a decision of the Holy Office. The decree adds that the author has submitted, and has disavowed the book.

The largest purchase of land ever made by a single person has been effected by Mr. Hamilton Desson, a manufacturer of Philadelphia, who has concluded a contract by which he secured 4,000,000 acres from the State of Florida. The land formed part of the public domains of the State of Florida, and was under the control of the Board of Internal Improvement for the State. Mr. Desson's intention is to work out a great emigration scheme, with offices in England, Germany, and France.

—The great southern comet, which has attracted so much attention in South America and at the Cape of Good Hope, rose sufficiently above the horizon on June 23 to be visible in the northern part of the heavens all over the United Kingdom.

—The Annual Report on the state of crime in the City of Bombay shows that 25,464 offences were reported during the year compared with 31,442 in 1879.

—Press Commissioner: A Kandahar report, dated the 8th, states that General Taj Mahomed Khan and sixteen other rebels have been captured by the Terin people and are being sent into Kandahar.

There is much excitement in the city consequent on reports brought by merchants of Ayub having reached Farrah."

—*Times of India*; Calcutta, 13: At a Conference held last week in the Bishop's Palace between the representatives of the missionaries and certain official gentlemen nominated by the Government, presided over by the Bishop, the wishes of the Government as to the further regulation of open air preaching were stated to be—first, it should be confined to certain days of the week; second, to a certain portion of the squares, distinct localities being set apart for the exponents of separate creeds; third, that no platform, not even a brandy box, should be set up; fourth, that the preachers should abstain from controversy. The deputation from the Missionary Conference had no power to commit the Conference to anything, but believed they expressed their opinion that the first restriction was one to which serious objection was likely to be taken. A meeting of the Missionary Conference will be held on Monday next, to consider whether any further steps,

and, if so, what, shall be taken by the Missionaries.

The House of Commons by 175 votes to 79 have rejected the Capital Punishment Abolition Bill.

—New York, June 22.—An account is published to-day of the discovery of the remains of William Morgan, author of "Morgan's Illustrations of Masonry," which were supposed to reveal the secrets of Freemasonry. The place where the remains of Morgan, who was murdered presumably for making these revelations, were found is the little town of Pembroke, 11 miles from Batavia, in the State of New York. Workmen were engaged yesterday in opening a stone quarry, when they found a skeleton under thick layers of rock. They also discovered a ring bearing Morgan's initials, and a tobacco box containing a paper which, under a microscope, was seen to bear the words "Masons," "liar," "prison," "kill," and the full name of Henry Brown. Brown was a lawyer, and fanatical regarding Masonry, and in 1829, two years after the tragedy, he published a so-called "Narrative of the Anti-Masonic Excitement." The belief is now that Brown was one of Morgan's murderers. The men who abducted him—whose names were Chesebro, Sawyer, Sheldon, and Lawsons—did so on Morgan's discharge from prison, where they had confined him on a petty charge. They forced him into a carriage, and passed from place to place. Eventually they took him across the Canadian border to Fort Niagara, where he was seen blindfolded and manacled. From that time he disappeared for ever. His abductors were tried, convicted, and sentenced to short terms of imprisonment.

New York, June 23.—The evening papers contain the report of a long interview with Mr. Thurlow Weed on the subject of the Masonic mystery. Mr. Weed is now eighty-four years of age, and blind. His daughter reads the paper to him, and although he cannot see, all his mental faculties are unimpaired. The experts report that the skeleton discovered at Pembroke, near Batavia, is not that of William Morgan. Mr. Thurlow Weed is convinced that John Whitney murdered Morgan. He confessed that, in 1832, he and three others had taken Morgan in a boat on Lake Ontario from Fort Michigan, and having tied heavy weights to the body, threw it in. Whitney said that he assisted in the work im the performance of a conscientious duty.

—The following notice of the late Rev. J. V. S. Taylor, appears in an Edinburgh paper; Mr. Taylor, who died here at his temporary residence, 3 Queensberry Crescent, on the 2d inst., was one of the missionaries of the Irish Presbyterian Church at Gujerat, in Southern India. He was the son of an India missionary, and has no fewer than three sons labouring as missionaries in the same country. Originally connected with the London Missionary Society, he was a fellow-student of David Livingstone's at Ongal, and is mentioned in the "Personal Life" as one of three who bound themselves there to total abstinence. After he had laboured in connection with the London Missionary Society for some years, his mission was transferred to the Irish Presbyterian Church. He was a man of high character and superior gifts, but great modesty; a very laborious worker and a successful missionary. He had a good acquaintance with Sanscrit, and in Gujerati he is believed to have been the best scholar in the world. His latest work was a translation of the Confession of Faith into Gujerati, which he had just finished before his death. He came home on furlough rather more than a year ago and intended to return soon. He was in his usual health an hour before his death, and it is remarkable that the same thing was true of his late colleague, the Rev. Robert Montgomery, who died last year. He has left a widow and several children in this country, besides his sons in India. Our Belfast correspondent telegraphs;—In a great many of the Presbyterian churches in Belfast and district yesterday special reference was made to the sudden death of the Rev. J. V. S. Taylor. On Thursday morning the Rev. Dr. Stevenson had a letter from him, announcing his intention of being in Dublin for the purpose of being present at the meeting of the General Assembly. A few hours afterwards he received a telegram with the news of Mr. Taylor's death. Yesterday the Rev. Narnyan Sheshadri preached twice in Belfast, and spoke of the great loss the Indian Mission had sustained by the death of Mr. Taylor. Deceased had been announced to take part in a missionary meeting in Dublin to-morrow and on Tuesday.

Friday, July 15.

—*Bombay Gazette*: Three hundred members of a London Club are reported to be actually yearning for the society of Valentine Baker, and supporting his plea for re-admission into their circle, on the ground that the cause of his leaving the army was "no reflection on his character as a gentleman." He is said to be admitted freely into the best London circles, and it has even been stated, without being contradicted, that a great personage called on him as soon as he had completed his period in gaol. Facts of this kind, if they are facts, suggest some singular reflections as to the worth of that code of "gentlemanly morality" which is supposed to regulate English society. A favourite of fashion, especially if he happens to be a brave and capable soldier like Valentine Baker, is apparently thought no worse of for one of the most dastardly acts of which a man could be guilty.

—Cholera in Surat, last week reported on, 159 deaths. Baroda, 80. Bhosawal, 54.

—Deaths last week, 483. By Cholera, 42.

—*Times of India*; Bangalore, 14; No rain, and no signs of showers. The prospects are very gloomy, and famine seems to be threatening.

—Fall of rain, to date, 46 in.

—*Record*, Italy, june 20: That your readers may be able to judge of the storms now looming in the horizon which threaten the very existence of the Papacy as it is, I begin by quoting an exordium of an article on the ex-Jesuit Curci, extracted from the *Roma* of June 6. It is headed, "New Italy and the Old Zealots, by Priest C. M. Curci." "Yesterday came into daylight, as had been already announced, the book of the ex-Jesuit priest, Curci. In this new writing the author insists on the necessity of the Pope's permitting Catholics to take a part in the political life of New Italy. This new production is signalized by a much greater frankness of expression, and we will say, boldness. The author considers that the time has arrived for breaking with the Camerilla which has possession of the Vatican and surrounds the person of the Pope. He declares that his work has nothing in it but what agrees with writings of the most distinguished ecclesiastics, and doctors of theology. He dares not deny the facts that strife will be created by it among the fanatics who even now dream that they exercise a supremacy in the government of the Church, but that having himself passed out of the region of such dreams, he considers himself at liberty to write with freedom. This book," adds the *Roma*, "will certainly create a lively stir and sensation in the Clerical camp." The latest and best news which I have respecting Curci is that he is not strictly suspended *a divinis*, but only partially. He can neither preach nor say Mass in public at church, nor do any ministerial work where he is seen; and he is too cautious to offend more than he can help. Instead of preaching, I mean in place of it, and as a real substitute for preaching, he is publishing his works on the Gospels and the whole Bible. And, indeed, his preaching would soon be forgotten; while his writings will certainly be the seed of Italian Reformation at no very distant date. Like Luther, he was thrown into solitude that he might read the New Testament from beginning to end, and might derive that enlightenment which may be seen in every page of his notes, and for which he gives glory to God as a child does who sees that his father has chastised him for his good.

Selections.

RECENT INVESTIGATIONS OF PARSEE ANTIQUITY.

The Rev. Dr. Murray Mitchell delivered a lecture on Monday afternoon on the above subject at the Town Hall, Mr. Justice West presiding. The chairman having briefly introduced the lecturer the latter proceeded to say that his object was to present in review the chief investigations that have been made from time to time on the subject in question, and to show the precise point at which the inquiry had now arrived. The study of the religions of the world had for some time past been prosecuted with very great zeal and activity by European *savans*, and with very good reason. A distinguished writer, Thomas Carlyle, who had lately passed away from us, used to say that a man's religion was the most important thing about him. As it was with individuals, so it was with communities, and the most powerful factor in a nation's history was its religion, its conception of the supernatural. If all men in the present day were agreed in regarding the creeds of the most barbarous nations as deserving of attentive study, how much more were the religions of highly civilized nations that occupied a distinguished place in the history of the world worthy of attention? Of the great religions of atiquity, those that survived to this day were Judaism, Hindooism, Buddhism, the system propounded in China by Confucius, and last, but not least, Parseeism or Zoroastrianism. Though not numerous, it cannot for a moment be questioned that the Parsees hold a very important position in Western India. The religion of the ancient Persians attracted the notice of other nations from very early times. There were two references to Persia in the Old Testament centuries before Christ, where the prophet spoke in glowing language of the deliverance of the people of Babylon effected by Cyrus the Great and his successors. There were also many evidences to show that the name of Zoroaster had become famous among the Greeks and Romans, though they actually knew very little of what he taught and preached. Later on, in the fifth century after Christ, Armenian and other writers discussed the merits of Zoroastrianism. After mentioning the names of the writers who studied the subject, the lecturer proceeded to say that a young student happened to see a *fac-simile* of part of a manuscript of the *Vendidad sade* which had been lying for years a sealed book in the Bodleian Library up till 1724, and was fired with a desire to unravel the mystery in which it was shrouded. This was the celebrated Auquetil Du Perron, a man of immense energy and perseverance, who enlisting as a private soldier, came out to India and remained for three years among the Parsees of Surat. Amidst various obstacles he learnt the Zend language, purchased among other works a copy of the Vendidad, and on comparing it with the manuscript in the Bodleian Library after his return to Europe, he found them to agree with each other. After some time Auquetil published the fruits of his labours in the form of a translation of the Vendidad. The work as it was, was awaited with breathless expectation by all Europe, so it disappointed everybody when it appeared. The celebrated Sir William Jones, then a young Oxonian, immediately wrote a pamphlet bringing the author into ridicule. There was another Frenchman, Burnouff, an honourable name, who disregording Auquetil's translation fell back on a Sanscrit version of the Yasna made by Neriosaugh, a learned Parsee priest of the fifteenth century. Burnouf discovered the identity of many proper names in Sanscrit and Zend as given in the Vedas

and Avasta respectively. The decipherment of the cuneiform inscriptions was of the highest importance, as it finally decided the long embittered controversy as to the genuineness of the Zend languages. The lecturer then mentioned the names and works of men like Haug, Spiegel, Harleoz, Westergaard, Darmesteter, Max Muller, and E. W. West, who have done much to throw light upon the perplexing questions connected with the study of Zoroastrianism. Though it was not within the scope of his present lecture, he might also mention the names of some Parsee gentlemen in India who have distinguished themselves in the cause of their religion. Mr. Dunjeebhoy Framjee ever took a lively interest in Zend and Pehlvi literature. Mr. Dosabhoy Framjee had written a spirited book on the Parsees, their religion, customs, &c.; the high-priest Mulla Pheroze was an honoured name; Mr. K. R. Kama had written a life of Zoroaster, the best book on the subject, and one which must entirely supersede the old Zartostnama; Mr. Kanga had given a new Gujrati version of the Vendidad a valuable vocabulary. Mr. Sorabjee Shapoorjee Bengallee published a collection of his writings in two volumes, a part of which was devoted to the religion of the Parsees. Speaking of the sacred writings of the Parsees, the lecturer said that the Avesta consisted of two parts—the first of which was called *Vendidad Sade* or pure, and the second the *Khordeh Avesta*, which consisted of small prayers. The *Yeshts* were very interesting, inasmuch as they contained a good deal of historical and legendary matter, which formed the chief basis of the great poem of Firdousi's Shanama, The Zend Avesta was exceedingly fragmentary, since the ancient writers informed us that it originally comprised two millions of verses. There was a tradition among the Parsees that Alexander of Macedon burnt all the religious books of the Persians, and that the Vendidad was the only fragment which survived the wreck. But this was doubtful, as the great conquerer was tolerant of the religion of others. It is not improbable that the collection of the sacred writings was commenced under Parthian Kings in the second century after Christ, continued under Ardeshir Babagan in the third, and finished under Shapoor the Second in the fourth. The Vendidad certainly abounded in incorrect readings, caused by successive transcriptions. Dr. Haug searched Gujarat for older and consequently correct texts. The search must be continued, and Government would no doubt patronise such efforts with liberality. In order to arrive at the correct interpretation of the Avesta, tradition and comparative philology were required. Under all the labours and researches of eminent scholars, the text was very incorrect, and the interpretation could hardly be called more than tentative and provisional. The Parsees, therefore must be up and doing. The Persians, said the lecturer, came to regard the world as a great battlefield in which the forces of light and darkness—Ormuzd and Ahreman—were incessantly struggling for supremacy. The lecturer then reviewed the history of the Persians, and dwelt on the influnce exercised over them by Zoroaster—very little had been known of Zoroaster, and some people doubted his very existence. The speaker then traced the history down to the invasion of Persia by the Arabs, who with fire and sword destroyed everything before them. Thase who desired to preserve the faith of their fathers escaped to India and sought an asylum here; others remained in their native land, through persecuted and oppressed by the conquerors. The latter few who chiefly lived in the cities of Kerman and Yezd, would probably be crushed into extinction in about one or two generations more.

.... Christians are often employed in digging wells to find comfort, and the deeper they go the darker they get; the Fountain of life, salvation and comfort is above; call upon thy God, and look up, and the light of His love will soon cheer thee.

UNSECTARIANISM,

In the conflict of religious truth and error it is important to keep a watch on the use made of expressions which have attained popularity. To give a good, well-sounding name to a bad thing is an old device of the enemy. The term "unsectarian" has become a word of power and possibly of peril. There are three distinct and dissimilar conditions of religious thought and feeling to which it is applied, and these three, often confounded indeed, are not one. There is a broad-thoughted unsectarianism; there is a worldly-thoughted unsectarianism; and there is a narrow-thoughted unsectarianism.

1. Broad-thoughted unsectarianism. He who makes the Scriptures his sole guide finds himself differing in opinion from many around him. He who pursues a course of principle becomes conscious of being amongst the few. He will often meet with persons connected with other Christian bodies who profess the same love for the Lord Christ, and who live very holy lives, with, whom, on several points, he finds wide divergence of opinion. Holding firm to his own convictions of truth, he meets at times with opportunities of uniting with them in Christian effort, which opportunities he gladly embraces, taking care in such union to avoid the sacrifice of principle. From his heart he can say, Grace, mercy, and peace be with all them that love the Lord Jesus Christ in sincerity and truth. Careful not to condone their errors, he sympathizes with their goodness. This is a most excellent spirit. It is in accord with the Spirit of Christ. It is one of the few right things which is well spoken of everywhere.

2. The admiration which this has received has caused the term to be appropriated by a spirit of a very contrary nature—one of worldly indifference to the precepts of God. Possibly it may, ere another generation pass away, be evident that there is a spirit called unsectarian, that springs from worldliness, and not from breadth of charity, which to-day is eating like a cancer into the vitals of the church on earth. A fashion is growing of endeavouring to please men by taking certain popular elements of the Gospel and proclaiming those, and casting the unpopular elements aside. By this the world is pleased and attracted. This spirit will cut the great commission of Jesus Christ into three parts and, preaching the first, keep back from sinful men the rest. The course is justified by the statement that difference of opinion is thus avoided. As though it were possible to teach all things Christ has commanded without awaking contrariety of opinion. Thus the world is flattered, and two-thirds of the precept is disregarded from fear of being called sectarian. There are grounds for believing that this is growing into an evil. Far-seeing Christian men are complaining bitterly that they feel a tide of low principle rising which they are powerless to stem. Evangelical movements are commenced, for awhile they go aright, but the work is stopped by the demand of unsectarianism where Christ never meant it should be stayed, but where it is gratifying to human nature to leave off. The A B C of the Gospel is grandly proclaimed, but a Christian character can no more be built up with elementary truths than can this journal be printed with only the three first letters of the alphabet.

Progress implies differentiation. It may be that the work of the church may be advanced by having the agencies of conversion and Christian culture kept somewhat distinct. The evangelist's work and the pastor's may be done separately. But the complaint is this, that by the cry of unsectarianism evangelical movements are at times conducted in such a way as to hinder, instead of to advance, the work of the churches. The town missionary sometimes becomes an apostle of unsectarianism. There is a growing peril here. Churches, in fact if not in name, are being formed, to which men are attracted by the omission of certain unpopular parts of Gospel teaching, and in which the ordinances are treated with a quasi-contempt. A new Gospel, in fact, is proclaimed. with nothing to do and nothing to pay and no principle to be maintained. A method of preaching is brought into exercise in which it is distinctly understood that only some things taught by Christ are to be enforced, and those things which unsectarianism condemns are not to be spoken. Associations are formed which in theory are to be stepping-stones from the world to the church, but, in fact, become stepping-stones from the church to the world. This kind of effort is lowering the tone of principle in our day to a painful extent. Instead of the evangelist working with the pastor, he sometimes is found working against him. No doubt there are truthis which need not be put in the forefrout in warning the sinner to flee from the wrath to come. But when he professes to have found Christ, it is wrong to encourage him to remain under teaching in which these are withheld. True piety cannot be nurtured without principle. This kind of unsectarianism has gone far enough, perhaps much too far, for the health of the churches.

3. There is a third form of unsectarianism, which is the result of narrow-thoughtedness. Some men are so crooked in their notions that they are a sect in themselves. Instead of being broad enough to agree with every body, they are so narrow that they agree with nobody. They mourn over the dissensions of the church, and by way of repair commence another. So they join that large polydenominational body which has been justly described as the sect where every man is his own clergyman. A whim about unfulfilled prophecy, a disturbance in a church, a desire to be priest of some little coterie, a hall to let suitable for preaching, a desire to "break bread," as it is termed, in their own fashion, or some other cause, has divided them off. No denomination has been found to which they can well belong, so they have started nameless shapeless sects of their own, and call themselves "unsectarian."

Let care be taken, then, in the use or approval of the phrase. Let us beware lest it be used for the encouragement of that which is unprincipled or that which is crotchety. Let these classes of unsectarianism be visited with the disapproval they deserve.—(*Freeman.*)

ADDRESS BY THE GENERAL OF THE SALVATION ARMY.

EXETER HALL MEETING.

"A GENTLEMAN on this platform once said—"I have been coming to The Salvation Army meetings for twelve months to see if I could find a hole in their coat, but I have not been able to find one yet—just far the simple reason that there is not one to find." The truth is, the more people see of us the more they like us. I believe this gentleman is further from the object of his search than ever, and, in fact, I think he has given it up altogether as a bad job. I don't want to *glorify ourselves* in any shape or form, although I do say sometimes that now and then it is our privilege to make a little boast, and we are allowed to do so if we boast in the Lord.

EXPLANATION OUR DEFENCE.

As I said to a lady, who wrote respecting a proposed lecture which my wife gave in the city of Carlisle, in answer to the Bishop, who preached a sermon on (I will not say against) The Salvation Army, and felt alarmed lest Mrs. Booth should say something against the Bishop and against the Church—I wrote back and said, "All the Salvation Army needs is *explanation!*" We believe, to all thoughtful, sensible—to say nothing about Christian—people, our explanation is a sufficient justification of our existence, and entitles us to their respect,at the very least.

RECRUITING.

We are fifteen years old as a people. Eleven of those years we were fighting about, hardly knowing what we were about to do. I set out

some fifteen years ago to see if there could not be some measures or plan found which would reach the crowds of outlying people who never cross the threshold of church or chapel. I started with a clear sheet of paper. I was prepared to give up every plan, and adopt any other that might be suggested to me by the Divine Spirit, or the circumstances of the case, and out of that result the present movement has sprung.

STATE OE FIELD SERVICE.

We have now 195 Corps or separate Stations. To make this more intelligible, I may say that three years ago we had twenty-five Stations; after a lapse of three years we have 195! (Hallelujah). Three years ago we had thirty-five Officers, or Evangelists as, perhaps, you would call them, set apart, paid and sustained for leading on the attack. We have to-day, including the Cadets in training, and without counting Officers in the United States, 395; and perhaps it is right to say, that while this increase has been going on, many churches round about have been decreasing. They have been suffering from depression of trade, emigration, and other causes! Well, in spite of that depression of trade which we have suffered from (for we have had a great deal of short commons in the way of money) we have pushed along, and sprung up from thirty-five to 395 Officers. We go on the principle of self-sustentation. We help to launch a movement and say—"Now then, you must support it yourselves. You used to subscribe to the public-house and the theatre, and to different kinds of devilry; now then, 'stump up' for the Lord Jesus! If you are right, you will pay, and if not, we will have you converted over again, and then you will pay." Three years ago the income from our different Stations was something like £4,000; the year ending last Christmas the income was £17,600. That was raised locally and spent locally under the eye and direction of local Officers. Three years ago we had something like 600 persons who were trained to speak and preach for Christ anywhere, indoors or out of doors.

We are trying to train up a force of men who will do as they are told, ahd go where they are sent whether they are to have their heads broken or whether they are not. Some people before they can get anybody to do anything have to have a church meeting, and then it is proposed and carried by the majority that they shall not do it, and as the majority take the lead everywhere, the drones generally have their own way: Our men have to do it, and they have to succeed, or if they don't we serve them as the early French Revolutionists served their unsuccessful Generals—sent for them to Paris and cut their heads off. Just so we say, that if our officers do not succeed, we say, "You are of no use," and reduce them to the ranks. We had 600 unpaid Officers three years ago whom we trained to speak for God, but up to last Christmas this number had increased to over 6,000! What our membership is I cannot tell you. We are not so very careful about numbering the people. We number the effectives—those who are of some use. We have a lot of hangers on. We sing—

"We'll roll the old Chariot along,
And we won't hang on behind,"

but I am very sorry to say, we have many who want to sit inside whilst we push. Oh, Lord! turn them out. (Laughter). If a man won't work with us neither should he eat! We calculate that there have been converted and trained in The Salvation Army at least 700 persons who are either labouring in our ranks or who have gone out from us to labour in the ranks of other churches as ministers, missionaries, evangelists, colporteurs, or Bible women.

I rejoice not only in those who have been saved and are now in our ranks, but I rejoice over those who have gone from us to be a great blessing to other churches round about us. There's no mistake that The Salvation Army does stir things up. In fact, it is very often said to me, "General,"—for they are beginning to call me *General* every-where now—"you have made our ministers work a deal harder than they used to do. There were two or three out on Sunday with processions, and they had somebody playing a cornet at their head." Another said, "We have processions all over the place, and those people who used to be asleep are out every night in the week. Oh, Lord, stir everybody up! If there is no Hell—an endless Hell of some kind; if there is no bright and glorious Heaven into which men come who are washed in the blood of the Lamb; if the Son of God never did die on Calvary; if it is all a myth, a dream and a vision—very well, then, I say, farewell to The Salvation Army. I would wipe it out to-day, and I would go fishing—if anybody would invite me—next week, and get rest for my body. But, if these things are so—if, my brethren, the Bible is what we believe it to be—if Jesus Christ did die on Calvary to save this world from streaming down to Hell—if men and women can be saved from the lake of woe—and if they can be brought to Heaven through the labours, self-denial, and toil of His redeemed people—what manner of men and women ought we to be?

SEEKING A WELCOME HOME.

All I ask is that the good Lord will make me such an one. I want Him to welcome me to His bar with the music with which no other music can compare, and say, "Well done, William, come in here!" I want to hear Him say so. I have no higher ambition than to hear Him say so; and I know he will not say *well done* if I have not done well—and if I don't follow His bleeding feet on that track of self-denial and suffering to save the people whom He redeemed, I do not think He will be pleased with me. If I sit at my ease, and spend my days in taking care of myself, and those immediately about me, and leave the flock whom He wants to have with Him in Paradise—I do not think He will be pleased with me, and I want to do what will please Him. That is,

I WANT TO PLEASE GOD.

The meaning of The Salvation Army. We mean the salvation of men, and we believe that they are to be saved, first of all, by being awakened. Therefore, early and late, we go where they are, and wake them up with songs, and processions, and music and shoutings, and open-air meetings, and gatherings of all kinds, and then, when we have them woke up, we show them Calvary, tell them of the bleeding Lamb, get them saved, and when converted we come upon them with the glorious tidings that you can not only be saved from Hell, but *saved from sin.* That is, not only a delivery from condemnation, but from the indwelling of evil. He can give you a clean heart, and make you holy, and then can mould, and fashion, and shape you, until you are just such a man as you ought to be.

OUR AMBITION.

Have you any ambition? How people dress to make other people admire them. Would not you like to be such a man as Christ would admire?—such a woman that angels would go out of their way to look on? Would not you have them say, "There is a beautiful woman, who lives in that court, there is a handsome man who lives in that street? There are some beautiful people. They are beautiful, and they are going to be beautiful for ever." (Amen!). The first condition of beauty is cleanliness. You can't talk about beauty till you have cleanliness. Well, He wants to make you clean first. He wants to take away all filthiness of the flesh and of the spirit. You should not make it less than my Lord makes it. My Lord says ALL filthiness of the flesh and of the spirit He will take away, and then you may go out and bless those about you. Those are the principles of The Salvation Army, and, in carrying them out, we do many things that others don't do.

EXTREME NOTIONS.

As a lady said at Leicester—"You are never going to take that drum out on Sunday." The old lady lifted up her hands in pious horror. I said—"There is no more harm in beating the people into our salvation Hall on a piece of parchment than into your church with a piece of metal. (Laughter). The metal won't bring them into our Warehouse, and I'm afraid it won't bring them into your church, but we will drum them in." Some one said—"Oh! these uniforms, I don't like them." "Well," I said, "your officers have uniforms, and they dress as nearly like owls as they can. (Laughter). I think our uniforms come up to yours. If *you* have a uniform let *us* have a uniform, if it is merely a symbol of what side we're on." A lady said to me—"Ah! I don't approve of your singing this peculiar music." "Well," I said, "dont you?" "No, I don't." I wanted her to play some tune on an instrument where I was going to preach. I say—"Play that, it will enliven things up. I don't see why we should give up enjoying ourselves because we are going to be religious."

If some religious people want to enjoy themselves, they have a family party, with charades and songs, and the like; if we want to enjoy ourselves, we have a prayer meeting. We get somebody converted. You have a meeting and you dance round the table, and we have a meeting and we dance round the penitent-form." (Glory). When I say *that*, I mean it in a figurative sort of way. Our simple principle is to get at the people and get them saved. Let them have a happy religion, and in everything give themselves up to doing good. Let us be real. Amen. The Lord help us to have a good and precious meeting to-night, so that everybody may get benefited and blessed. Amen.

THE SYRIAN CHURCH IN S. INDIA.

(Notes taken during the recent visit of the Bishop of Calcutta.)

The Syrian Church in India traces its origin to S. Thomas the Apostle, and there is no doubt that from very ancient times a large body of Christians was settled on the Malabar Coast. It has always been a difficult point to determine how far this Church has been tainted with heresy.

It would seem from Dr. Neal's Introduction to his Translation of the Primitive Liturgi that the Liturgy of Malabar or S. Thomas, ginally Nestorian, has since become Jac adopting Monophysite error.

The succession of Metrans, or Bishops woul appear to have been maintained, sometimes direct descent, a Metran consecrating his su cessor without reference to any external Chur And since the time of the Portuguese, Metra consecrated by the Nestorian Patriarch Babylon, or by the Jacobite Patriarch of An och have from time to time come to Malal and been received by the Church. So far the question touches the *doctrine* actually professed by the Syrians in recent times, it is probably true to say that the Church contains but few men of sufficient learning to be able to discriminate upon the nice theological points at issue.

The growth of the Portuguese power in Western India, about the year 1590, was the cause of the first great disruption of the Syrian Church. An active proselytism, conducted by Menezes and others, not without appeal to violence and persecution, resulted in the formation of the Syro-Roman body, who continue at the present time to profess the Roman obedience, with the right of using the Syriac language in their liturgies.

The Syrian Church continued to decline in vitality and learning until the commencement of the present century.

During the latter part of the 17th and the whole of the 18th centuries it was governed by a succession of Superintendents, performing episcopal functions, but without receiving consecration, some being laymen. These Superintendents were all members of one family, and all assumed the name of Thoma. During this

period however the Christians were also visited by Bishops from Jerusalem, Mosul, and other parts, some of whom were Jacobites, others Nestorians. The last of these were three Jacobite Bishops, Basil, Gregorius, and Johannes.

Basil consecrated a Kattanar named Kâttumângnâdam by the name of Mar Kurillus, who retired to Annyura, in British territory, near Kunankulam a C. M. S. Station in Cochin. Mar Basil soon died.

Mar Gregorius before his death consecrated Thoma VIth, the last of the Superintendents, and he took the title of Mar Dionysius, and became Metropolitan of the Syrian Church.

The other foreigner, Mar Johannes, was allowed a stipend.*

In the year 1816, the Church of England, represented by the Church Missionary Society, appears upon the scene. The three well-known Missionaries, Bailey, Fenn, and Baker, commenced operations withe the avowed intention of aiding the Syrian Church to reform itself. The Syrian College at Cottayam was the chief agency employed to this end, and whatever increase of learning and of energy has since been developed among the Kattanars, and whatever measures of reform have been adopted, may fairly be attibuted to the direct or indirect influence of the Society. For a time there seemed to be reason to hope that a genuine revival of the ancient Syrian Church might yet take place. By the year 1835, however, when Bishop Wilson visited Travancore, differences had arisen which culminated in the withdrawal in 1837 of the Society from direct relations with the Syrian body; and from that date to the present the Anglican Church, gradually growing in numbers and in importance, has continued to exist as a separate community side by side with the Syrians.

About the year 1843 the late Mar Athanasius arrived in Malabar. A man of great ability and plausible address, he had been educated under Anglican influence, but had been dismissed for some misconduct from the C. M. S. College then existing in Madras. He had obtained consecration at the hands of the Jacobite Patriarch of Antioch, and for a time was recognized as the head of the Syrian Church. Grave scandals however soon arose; the validity of his consecration, or at least the honesty of the means by which he had obtained consecration, was denied; the successor of the Patriarch from whom he had derived his commission deposed and superseded him by another Metran, Mar Dionysius. His force of character however enabled him to maintain his position at the head of a strong party during his lifetime; and in his later years, when his personal life was blameless, and when be began to attach himself more decidedly to the reforming party amongst his Clergy, he obtained from the Missionaries and even from Bishop Milman at least a qualified recognition. A personal visit however of the Patriarch of Antioch to Malabar shattered the power of Mar Athanasius, but without giving peace to the Church. By his personal conduct while in the country the Patriarch is said to have alienated many who had hoped that his coming might have proved an eirenicon. Mar Dionyius, who had invoked his intervention, was, it is said, created Metropolitan by him, and six other Metrans were consecrated as his suffragans, some of whom however now assert their independence; while the party of Mar Athanasius, now mainly consisting of the reforming Kattanars, recognized as their head his relative and successor, Mar Thomas Athanasius, a man of far less ability and influence than his predecessor. During this time of confusion the condition of this unhappy Church has gone from bad to worse; the property of the Church has become the subject of interminable law-suits before the heathen courts; the allegiance of the Kattanars has been transferred from one to another party to gain private ends or to avenge personal slights; the so-called reforms from time to time put forward have been introduced with no regard to Church order and appear to rest on no basis of principle; the ruling mind and the guiding hand necessary for any permanent improvement have alike been wanting; degrading superstition is rife and unchecked and personal corruption has accompanied public disorder. Humanly speaking, no real revival of the Syrian Church now seems possible which shall not begin by making almost a clean sweep of existing parties. In its present condition, the Syrian Church is a scandal to the heathen, and a grave hindrance to the development and progress of the Anglican body.—(*Western Star.*)

TELEGRAPHIC NEWS.

New York, July 7th: President Garfield continues to gain strength, and the doctors are sanguine of his recovery.

London, 8th: Latest advices from the Transvaal state that the Commissioners are making favourable progress, and it is hoped that the retrocession will be completed by the middle of next August.

Paris, 8th: At the meeting of the Metallic Conference here to-day, the French and American delegates proposed a resolution requesting the States represented at the Conference to open diplomatic negotiations with a view of bringing about an understanding, the Conference to reassemble on the 12th April next to settle details for a Monetary Convention, which it is hoped will result from the said negotiations.—The resolution was unanimously adopted, and the Conference was then broken up.

Tunis, 8th: Telegraphic communication with Sfax is interrupted. It is reported that the bombardment of the town by the French gunboats lasted two days, and that the forts, the great mosque, and a portion of the Mussulman quarters have been destroyed. Obstinate resistance continues.

9th: The insurgents at Sfax now number upwards of 15,000.

London, 9th: The Irish Land Bill is making rapid progress in committee. Clauses thirteen to twenty-four, inclusive, have been passed. The discussion on the twelfth clause has been postponed.

Berlin, 9th: The Empress Augusta is recovering from her recent illness.

New York, 9th: The latest bulletin states that President Garfield continues to improve.

Constantinople, 9th: A rising has taken place in the Mecca district, and two battalions of Turkish troops have been routed by the insurgents.

London, 10th: Her Majesty the Queen yesterday held a grand review of Volunteers in Windsor Park. The force numbered 56,000 men of all arms. Messrs. Baring Brothers and C. J. Hambro and Son, of London, have contracted for the New Italian Loan of 640 millions (francs), the negotiations for which were recently broken off by Messrs. Rothschild. The loan will be issued next week upon such conditions as will obviate any monetary disturbance.

Tunis, 10th: The bombardment of Sfax continues. The French troops are prevented from landing.

London, 11th: The new Italian Loan, which is announced, amounts to £30,000,000. The rate of interest is five per cent., and the minimum rate at which tenders will be accepted is fixed at 90. The contractors will retain hall (? half) until next year.—Obituary, Lord Hatherley and General Sir Richard Waddy.

New York, 11th: President Garfield shows fevrish symptoms; otherwise, he is progressing favourably.

Tunis, 11th: A French squadron has been ordered to Sfax, and is now on the way there.—Tunisian troops who were sent from here to quell the insurrection refused to fight against the insurgents, and have been brought back.

London, 12th: The Marquis of Hartington, replying to a question in the House of Commons, said the scheme for the reorganisation of the Engineering branch of the Indian Public Works Department is seriously occupying the attention of the Government. His Lordship promised to give attention to the representations respecting the pensions and position of the officers of the department generally, and said he would communicate with the Indian Government on the subject.

St. Petersburg, 12th: The *Journal de St. Petersburg* contradicts the rumoured negotiations between the Russian Government and the Merve chiefs, and says that Russia wishes for no extension of territory, but only desires to have her frontier settled, and with this object negotiations have been opened with Persia.

New York, 12th: President Garfield's feverish symptoms have abated.

Algiers, 12th: The Algerian insurgents have attacked the French at Kreider and been completely repulsed, with a loss of 250 in killed.—It is reported that the Tripoli tribes are marching to the relief of Sfax, the bombardment of which town continues.

London, 13: Mr. William Shaw (Home Ruler), M. P. for Cork, has declined to accept a seat on the Land Commission.

Tunis, 13th: Some Turkish ironclads have arrived off Tripoli, and are being watched by the French Squadron. A revolt has taken place at Cabes, and all the Europeans have taken refuge in the shipping in the harbour.

Sophia, 13th: The Bulgarian Parliament have voted by acclamation the conditions of government demanded by Prince Alexander.

London, 14th: The extreme Home Rule members of the House of Commons are obstructing the clause of the Irish Land Bill relating to emigration.

PASSENGERS SAILED.

Per P and O Str *Kashgar*, 12:

For Southampton.—Mr John Triggs, Mr John Wright, Mr E W Oates, Mr H Edmeades, Mr D H Duncan, Mr James Nesbitt, Mr and Mrs Holder, Mr Irvine, Mr J Munday, Mr C Williamson, Mrs Irvine, Surg-Major Jackson, Lieut E W Briscoe, and Mr James Darragh.

For Brindisi.—Major H B Sanderson, Major C D Baynes, Mr H D Willock, Col W C Anderson, Mr T H Vickers, Mirza Firoz Hussein Saheb, Mr and Mrs W G Underwood, Lieut H M Prior, Mr F Lang, Mr and Mme Vouillon and child, Mr A E Adie, Mr J Flemington, Mr H B Spooner, Mr W Harkness, Depy Surg-Genl W H Rean, and A Gentleman.

For Venice.—Lieut Col F J Caldecott, and Lieut Col E S Fox.

For Aden.—Mr K Swamy, wife and child.

For Suez.—Mr F. J Palmer.

PASSENGERS ARRIVED.

Per P and O Str *Thibet*, 13:

From Brindisi.—Major Hon H Legge, Lieut J C Addison Mr L A W Rind, Mr Cowie, Capt Losack, Mrs Losack, Mr A W Giles, Lieut R C Maxwell, Major F H Gordon, Mr J W Rundall, Major Rind, Mr F C Price, Mr J Duffus, Mr H T Ferguson, Mr H N Butts, L B Ker, Mr E W P Foster, Mr J B Short, and Mr Place.

From Venice.—Lt Col H S Brooke, Rev A W Atkinson, Mr F J White, and Mr Snaith.

Domestic Occurrences.

BIRTH.

SAMSON—July 10th, at Alibag, the wife of Elijah Samson, Bombay Port Trust, of a daughter.

DEATHS.

HENDERSON—June 27th, at Quetta, of dysentery, Brigadier-General J M Henderson, Bombay Staff Corps, Commanding at Quetta.

DOOLEY—July 12th at the Europen General Hospital, Mrs M Dooley, ladies' nurse, aged 53 years.

RICHARD—July 12th, at Bombay, J W Richard, Agent, Bank of Bombay, Hooblee.

GREW—July 13th, at the residence of her son, James F Grew, G I P Railway, Parell, Mary Mignan Grew, aged 90 years 10 months and 14 days.

"BOMBAY GUARDIAN."

Subscriptions received from 9th to 16th July 1881.

G. J. Catley, 30th September 1881, Rs. 1-8 J. J. Whittle, 11th July 1881, Re. 1; J. Crummy, 31st December 1881, Rs. 3; W. Lester, 31st December 1881, Rs. 3; W. Euington, 15th August 1881, Re 1; Geo. Willard, 9th August 1881, Annas 8; Captain R. S. Simpson, 11th March 1881, Rs. 1-8; Rev. Sorabji Curshetji, 31st March 1882, Rs. 7-10; Rev. J. Hermlink, 1st March 1882, Rs. 5-9; Capt C. Christian, 12th April 1882, Rs. 7-10; Rev. J. Gray, 17th June 1882, Rs. 7-10; G. Manson, 5th May 1882, Rs. 7-10; Henry Conder, 29th May 1882, Rs. 7-10; W. A. E. Boyd, 6th July 1881, Rs. 12; A. W. Mackenzie, 15th March 1879, Rs. 18; D. Maine, 31st December 1881, Rs. 2; Dr. Graham, 31st December 1882, Rs. 21-12; M. Mitchell, 31st December 1882, Rs. 21-12; H. Watson, 31st December 1881, Rs. 3-13; Mrs.

Fido, 8th July 1881, Rs. 6; C. B. Sharman, 1st April 1881, Rs. 2-8; Rev. M. H. Moody, 31st December 1881, Rs. 12; J. W. Swaine, 24th July 1881, Annas 10-6; H. M. King, in part payment, Re. 1; R. W. Waller, 1st May 1882, Rs. 12-6-6; W. Wells, 1st June 1882, Rs. 6.

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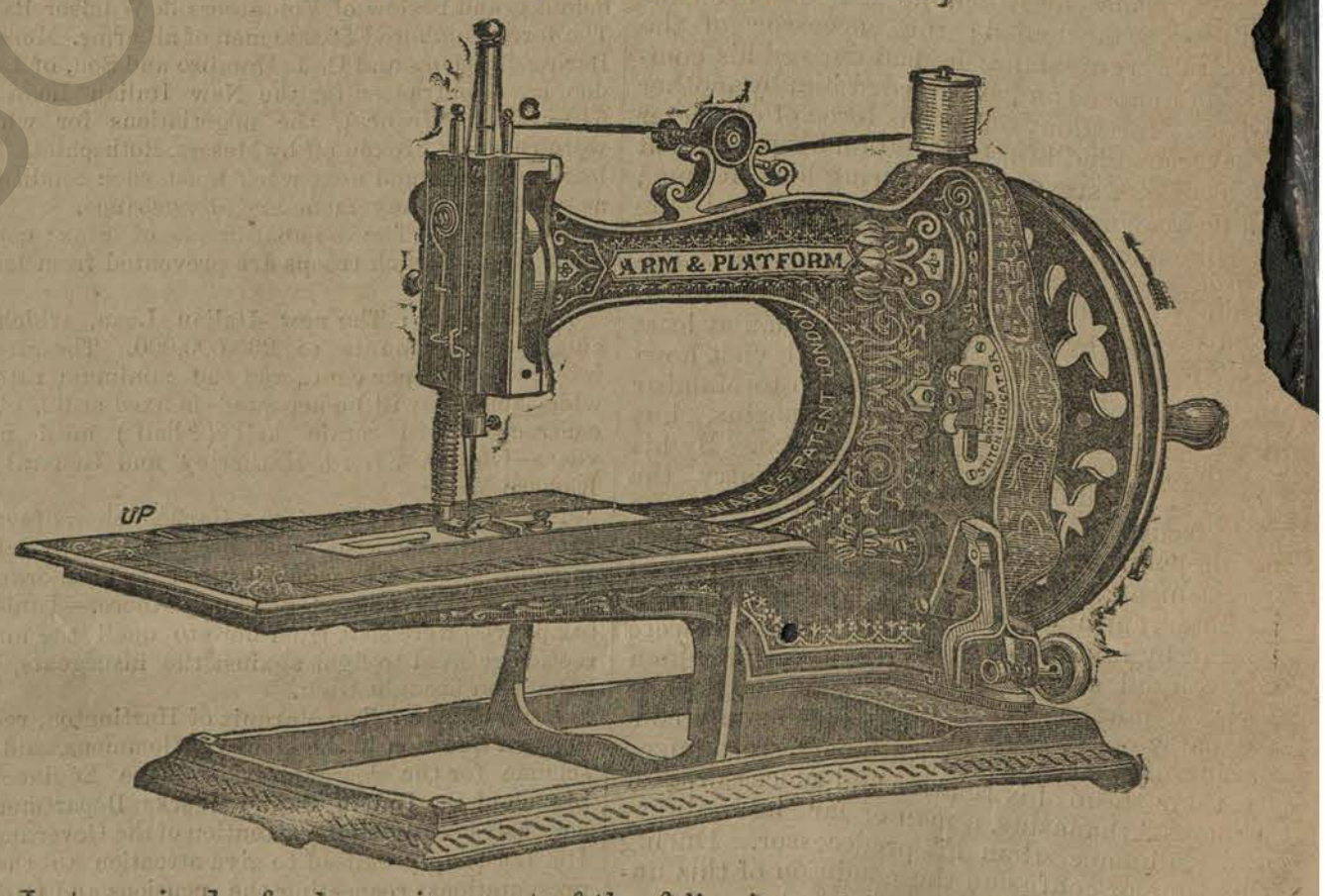

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